

John Anger
Benjamin Phelps



Mr. Pemberton's

ELECTION-SERMON,

MAY 25, 1757.





Mr. Pemberton's

ELECTION-SERMON,



A SERMON

Preached in the Audience

OF

The Honourable His Majesty's

COUNCIL,

And the Honourable House of

REPRESENTATIVES,

Of the Province of the

-Massachusetts-Bay in New-England;

MAY 25th. 1757.

Being the Anniversary for the ELECTION of
His Majesty's COUNCIL for the Province.

EBENEZER PEMBERTON, A. M.

Pastor of a Church in Boston.

BOSTON

Printed by *John Draper*, Printer to the Honourable
His Majesty's COUNCIL. 1757.

Province of the *Province of the*
Massachusetts-Bay,

In Council, May 26. 1757.

V O T E D, THAT JACOB WENDELL
and SAMUEL WATTS,
Esqrs. be a Committee to wait on the
Reverend Mr. EBENEZER PEMBERTON,
and return him the Thanks of this Board
for his Sermon preached Yesterday be-
fore the General Court, being the Anni-
versary Election of Councillors for this
Province ; and to desire a Copy thereof
for the Press.

Copy attest.



A. OLIVER, *Secy.*



An Election Sermon.



DEUT. V. 29.

O ! that there were such an Heart in them, that they would fear Me, and keep all my Commandments always, that it might be well with them, and with their Children forever.



DESIRE of public Prosperity, is deeply implanted in every benevolent Mind ; but the Way to obtain it, is frequently mistaken.

GOD is the Founder of Civil Society, by his Favor alone, it can flourish in Peace and Plenty. But unthinking Mortals, act as if they

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they were independent on the divine Government, and there was no Law establish'd, for the Punishment of Vice, the Reward of Virtue. They expect to be happy, without ceasing to be criminal; and would enjoy the Pleasures of Sin, without fearing it's appointed Consequences.

BUT *this their Way is their Folly.* The supreme Monarch of the Universe, ever attentive to the Felicity of his Creatures; has expressly declared, that a sacred Regard to his Laws, is the only Foundation of solid and abiding Prosperity. — What else means the pathetic Desire of my Text, *O that there were such an Heart in them, &c.* This is the Voice of God to the People of *Israel*, and demands the serious Attention of this honorable Assembly.

IN my following Discourse, I propose to vindicate the Ways of God with Man; and shew the Advantages of Piety, not only to particular Persons but public Communities — and then apply it to the Occasion of the present Day.

I AM FIRST, to show the Advantages of Piety to public Communities — That to fear
God

God and keep his Commandments, is the only Way to secure the Prosperity of a People.

MEN of Libertine Principles, take Pleasure to represent Religion in the most disagreeable Light, as an Enemy to the Peace and Prosperity of Mankind: They would persuade us, that the Candidates for an heavenly Inheritance, must quit every Claim to the Honors and Advantages of Earth. Many who do not openly espouse the Cause of Infidelity, seem to think, Artifice generally prevails over Christian Candor, and the Man who dismisses all Scruples of Conscience as imaginary Terrors, has a fairer Prospect of Advantage, than those who strictly adhere to the Laws of Truth and Righteousness. — They therefore conclude, that Provinces and Kingdoms, cannot flourish in Wealth and Grandeur, without violating the Precepts of Equity; and deserting the Discipline of the CHURCH of CHRIST.

BUT in vain does the World speak evil of that, with which they are unacquainted — In vain do they misrepresent the Design of Religion, to affright Mankind from a Submission to it's Empire. — I know that temporal Prosperity is not the highest Object of the Christian

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Christian Ambition ; the People of God aspire after sublimer Happiness, than can be obtain'd in these transitory Abodes of Guilt and Misery.— But I know, that temporal Blessings descend from above, and the common Enjoyments of Life, acquire a just Value, when they are the Gifts of God, and used with Sobriety.

THE great Doctor of the Gentiles assures us, that *Godliness is profitable for all Things*. Our divine Master promises to those that *seek first the Kingdom of God* an Addition of every Thing else. In Conformity to these Declarations, we find, God often distinguishes in the Course of His Providence those Persons, who pay a voluntary Submission to the Laws of His Government, and crowns with earthly Honors those illustrious Heads for whom are reserv'd Diadems of immortal Glory.

BUT whatever Darkness may appear upon the Face of Providence, with respect to particular Persons ; yet this is certain, that public Vertue, is generally attended with public Prosperity — Peace and Plenty reign in those happy Countries, where Piety and Justice flourish in the greatest Perfection and Purity. — To establish this important Truth we may
consider

consider — The Nature of Religion — the Conduct of Providence — the Experience of all Ages.

FIRST. CONSIDER the Nature of Religion, and you will find it has the highest Tendency to promote the general Good.

VICE is the grand Disturber of public Happiness — the guilty Criminal, that causes all manner of Disorders in Civil Society. Like a devouring Lion, it ravages the Earth, and would soon cover the Face of Nature with Cruelty and Violence, if not kept in Chains by the Authority of the Magistrate.

WHAT is it that renders Government, originally designed for the Good of Mankind, an Instrument of Fraud — Oppression — and Injustice? — Is it not, when Persons clothed with the venerable Character of Magistrates, are more zealous to promote their private Interests, than the public Welfare, or make their own capricious Inclinations the Rule of their Conduct, and extend their Authority beyond what is permitted by the Laws of the Commonwealth? — Is it not, when they form into Cabals, and are more forward to promote the Designs of a Party, than to advance

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the Good of the Whole?—Is it not, when they are more careful to oblige their Friends and Favorites, than introduce well-qualified Men into Posts of Honor and Profit?

WHAT is it that ripens a People for Destruction, and opens a Door for Tyranny to enter in, with all it's attendant Train of Evils? It is—When that dear-bought Liberty, which they derive, an Inheritance from their Ancestors, degenerates into Licentiousness; and an Impatience under the Discipline of wholesome Laws, precipitates them into Riot and Rebellion—When their public Elections are carried on by Intrigue; and their invaluable Privileges intrusted with Men, whose Hearts are destitute of the Fear of God,—whose Hands are stained with the *Wages of Unrighteousness*.

WHEREVER these Vices prevail, among Magistrates and People, they destroy the good Order of the Community, and evidence it's political Constitution to be under a melancholy Decay, if not hastning to it's final Dissolution.

BUT on the contrary, the Fear of God is the noblest Preservative of civil Society, and lays the firmest Foundation for the Prosperity
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of all Orders and Degrees of Men.—It equally extends its Influence to those appointed to command, and those who are called to obey —It forms at once the faithful Magistrate, and the peaceable Subject.

WHAT can be more finely adapted, to inspire the Rulers of Men with Moderation and Fear ; than frequently to meditate on the Greatness of God, and consider that they are the Subjects of an Almighty Sovereign, in whose Presence the Princes of Earth, are but contemptible *Worms of the Dust*, at whose impartial Bar they must give an Account of their Administration ?

I MAY further observe, the Piety of a Magistrate, supports his Authority, encreases his Reputation, and by this Means extends his Power. The Ensigns of State with which he is attended, do not render him so respectable, in the Eyes of the People, as the Splendor of his Virtues.—How amiable does that Authority appear, to which we submit, not barely from a Sense of Duty, but of Choice and Inclination ? — How chearfully do we pay Obedience, when we esteem the Person, more than we fear his Power ; and reverence the

Goodness of the Man, more than the Dignity of the Magistrate.—But Vice when seated in *high Places*, is odious in every Eye, and renders a Government weak and contemptible. How can Rulers expect Obedience, to those Laws which they wantonly violate? With what Decency can they punish Criminals, when they are Companions with them in their Crimes?

Those Rulers alone support the Dignity of their Character, and diffuse Happiness among the People,—who honor God that has advanc'd them to their elevated Stations, and subject their derived Power, to the Laws of his Sovereign Empire—who seek with greater Ardor the Kingdom of Heaven, than the Dignities of this inferior Earth—who esteem themselves not Masters, but Fathers of the Common-Wealth—who pardon with Pleasure, but punish with Regret—who take more Care to subdue their Corruptions, than extend the Bounds of their Power—who had rather be extensive Blessings to Mankind, than triumph over prostrate Nations of Enemies—who go on in this shining Course, not from a Desire to enjoy the vain Phantom of human Glory, but a lively Hope of eternal Felicity.

IF Religion is so essential to the Character of a good Magistrate, it is equally necessary to form an obedient and loyal People. — A People always prepar'd to support and assist the State, and submit to lawful Authority, as the Appointment of Heaven : — And this not thro' a slavish Fear of Punishment, which is a weak and inconstant Motive, but from a Principle of Conscience, which operates, at all Times, in all Places, and is superior to all worldly Considerations.

THE Fear of God, then, is the Parent of Order, and unites the several Parts of a Community together, by strong and indissoluble Bonds — It moderates the Power of Princes by Goodness, secures the Fidelity of the Subject from a Sense of Duty. — Magistrates of this Character -- are *like Gods*, diffusive Blessings upon Earth : And the People will esteem them Ministers of Heaven ordained for their Good. From this mutual Agreement arises the Strength and Beauty of Society, and public Prosperity is the native Consequence. —

I SHALL only add — The Fear of God renders a People happy, as it inspires them with a Spirit of Union and Charity. It teach-
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es us to regard each other, as the Offspring of the same Father — Subjects of the same King — Members of the same Body — Partakers of the same Spirit — Heirs of the same Glory. It instructs Particulars, to submit their Interest to the general Welfare; to preserve their proper Bounds; and employ their various Talents, for the common Advantage. God who created all Things by His omnipotent Arm, disposes them in beautiful Order; whoever departs out of the Circle, in which he is plac'd by Providence, disturbs the publick Repose: Whoever deserts his Station, and invades the Province of another, rebels against the supreme Governor, and introduces extensive Confusion.

THE Gospel is stiled the *Gospel of Peace*, not only because it is a *Law of Grace*, and creates Peace in the Consciences of Men; but also because it is a *Law of Love*, and produces Harmony and Concord in Society. It sweetens the Tempers of Mankind, corrects their Passions — mortifys their Lusts, which render them uneasy at Home, and troublesome Abroad. It severely condemns Ambition, Avarice, Hatred and Revenge, which are the Cause, of that Enmity and Division, which

which make this World emphatically a *Valley of Tears*. It forms in our Breasts those amiable Vertues of Humility, Meekness, Patience and Charity, which if universally practised, would transform this Earth into an Image of Heaven.

How inviting would be the Charms of a Society, regulated according to the Institutions of the Gospel. Every one content with his Lot, would rejoice in the Prosperity of his Neighbour.—The Great would command without Haughtiness, and Inferiors submit without Murmuring.—The Rich would employ their superfluous Wealth, to relieve the Miseries of the Poor; and the Poor gratefully acknowledge the Kindness of their Benefactors.—Envy would be banished from among Equals, and Contentions finished by mutual Concessions. There would be no Infidelity in Friendship; no Censuring in Conversation. Every one by mutual good Offices become useful and agreeable to each other. This People would enjoy a Tranquility which would be a bright Resemblance of that, which is possess'd by the Saints above.—We might hope no Enemies would disturb their Repose—if they should --- God would be their Protector and Friend,

Friend, and encompass them with *His Fa-*
vor as with a Shield.

THIS naturally leads me to say

SECONDLY, THE Equity of divine Providence assures us, that the only Way to secure the Prosperity of a People, is to *feare God and keep his Commandments.*

THE Conduct of Heaven towards public Bodies of Men, is very different from that which God observes, in punishing the Vices, and rewarding the Vertues of private Persons: The Equity of the divine Dispensations to particular Men, is often concealed: *Clouds and Dankness* surround the Throne of his Justice; distinguish'd Vertue is sometimes covered with Reproach, and triumphant Wick- edness crown'd with Applause: The faithful Servants of Christ, confin'd in Dungeons, and their bloody Persecutors advanc'd to Thrones of Dignity. We can't judge who are the Favourites of God, or the Objects of his Dis- pleasure, by the Prosperity or Adversity they meet with in this Life.

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THIS is no Disparagement to the Justice of the great Lord and GOVERNOR OF THE WORLD: For particular Persons are immortal; the Time appointed to reward or punish them, is reserv'd for a future State: Then the Justice of God will be vindicated, the Mysteries of His Providence unveil'd, the Majesty of His Government supported, His loyal People bountifully recompenced, His implacable Enemies severely punished: The proud Oppressors of Mankind, shall expiate their Crimes in eternal Flames; the humble Disciples of Jesus, triumph in boundless Felicity and Glory. — We ought not, then, to be surprized, if the Wicked prosper upon Earth; while the Righteous are expos'd to a Variety of Trials.—*Thro' much Tribulation* the one enter into the *Kingdom of Glory*: by flowery Paths the others descend to a *World of Darkness and Misery*.

BUT this is not the Case of public Communities, they are of a shorter Date. Those Motives which now form Men into Societies, will have no Existence in a future State. Kingdoms and Common-Wealths will be abolish'd forever: Communities of Men, therefore, can only be rewarded or punish'd in this

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World. Upon this Account, God, in the ordinary Course of His Providence, distinguishes a wise and vertuous People, by temporal Blessings; and bears Testimony against prevailing Iniquity, by public and general Calamities. To expect Prosperity, meerly from worldly Policy; above all, to pretend to establish it upon Fraud and Injustice; is impiously to affront the Government of God, and defy that ALMIGHTY ARM which will certainly, sooner or later, pour out all His Wrath, upon those Combinations of Men, who despise His Authority and violate His Laws.

God may, indeed, defer the Punishment of a corrupted People, till they have *filled up the Measure of their Iniquities*, and are prepared for immediate Destruction. He may visit an holy Nation with His paternal Rebukes, to purify their Graces, and fit them for more signal Favors; but in the common Course of His Providence, we shall find that *Righteousness exalteth a Nation*: Public Prosperity is the Reward of public Vertue.

THIS Conduct is necessary to humble the Pride of Men, — restrain the Prevalence of Vice, — and manifest the Power of the *most High*.

Higb. Among Men, the Multitude of Criminals sometimes obliges the Magistrate to wink at their Crimes. *Wickedness in high Places*, escapes with Impunity, because there is no Power to punish it. But the *Throne of God is above all*; a Frown of His Countenance humbles the proudest Monarch; a single Act of His Will destroys Millions of Criminals. — And has He not threatned — Has He not declared — that He will proceed in righteous Severity, against a rebellious and unreformed People?

HEARKEN with awful Reverence, to the Denunciations of His Wrath against *Israel*, His once favorite *Inheritance*. *It shall come to pass, if thou wilt not hearken to the Voice of the LORD thy God, to observe all His Commandments and Statutes; Cursed shalt thou be in the City, and cursed shalt thou be in the Field, &c.* — Say not, This is the Language of the Law, which was a Dispensation of Rigor, and not agreeable to the Gospel, which is an *Æconomy* of Grace and Compassion. — Is not God the same Yesterday, To-day, and forever? — Is not Disobedience to His Laws, equally offensive in the present, as in former Ages? — Has He descended from the Throne, quitted the Reins

of Government, and abandoned all Nations to their own Conduct?—No my Brethren—
Let us

THIRDLY, Consult the Experience of all Ages, and it confirms the Truth of my Text.

THE Heathens themselves were sensible, the Prosperity of a People, depended, not so much on the Number of their Armies, the greatness of their Courage; as upon a strict Obedience to the Laws of the Commonwealth, and a careful Attendance on the Duties of Religion. If we consult the History of all Nations, we shall find that they sunk in Reputation, when they degenerated in Morals; the Prevalence of Pride, Luxury and Debauchery, has ever been a fatal Prognostic of approaching Ruin.

To exemplify this — let us consider the State of *ancient Rome*, in it's Rise — Progress — Decay. — By what Art did that City emerge out of it's original Obscurity, lift up it's Head among the Nations, and finally become the Mistress of the Universe? — By what wonderful Secret, did a small Number of Fugitives, advance themselves to the Dignity

nity of Heroes and lay the Foundation of an Empire, to which the greatest Princes paid the most submissive Homage.--- Their Magistrates gave a constant Attention to the Necessities of the People ; and renounced their private Interests for the general Good.--- Their Laws were so sacredly observed, that the Fathers of the Common-Wealth, offered up the Offspring of their Bodies Sacrifices to public Justice.--- Their Frugality was so great, that victorious Generals, descended from their triumphal Chariots, to cultivate the Earth with their own Hands, and live upon their paternal Inheritance, without Pomp or Splendor.--- Their *Æconomy* was so exact, that it was high Treason against the State, to employ its Revenues to any other Purpose, than to adorn and support the Republic. Temperance and Exercise strengthened their Bodies for the severest Toils.--- A warm Love of their Country, inspir'd their Breasts with invincible Courage.--- An invariable Attendance on the Ceremonies of their Religion, flush'd them with Expectation of certain Victory.

Thus *Rome* from inconsiderable Beginnings, increas'd and prosper'd, till all Countries

tries were fill'd with its Glory : The Fate of Kingdoms, depended on the Voice of its Senate ; its Eagles triumph'd to the Extremities of the Earth.

By what Fate did this mighty Empire fall from its envied Height, and become a Prey to Troops of undisciplined Barbarians ? — Unlimited Ambition, usurp'd the supreme Dignities of the Common-Wealth, without seeking to obtain them by Merit. — The *Asian* Luxury, diminish'd the Strength and debas'd the Courage, of their once victorious Legions — Insatiable Avarice plundered Provinces and Kingdoms, to support the Pride and Extravagance of particular Persons — As their Vices encreased, the Spirit of Patriotism decay'd : The People became venal, the Magistrates despotic. Dissention reign'd among all Orders of Men. — Their Generals instead of defending their Country, employed their Force to subdue it. ROME fell a Sacrifice to ROMAN Arms. The Capital of the Universe, was delug'd with the Blood of her noblest Sons. That People, who gave Law to distant Nations, and establish'd Kingdoms according to their Pleasure, meanly bow'd their Necks to the Yoke of a Conqueror, and

and became the Slaves of every successful Usurper.

BUT we need not search any further into the *Annals of Rome*: The History of the *Jews* is a convincing Evidence of the same Truth: Their Vertues or their Vices form'd the Prosperity or Adversity of the State. When they kept the Covenant of their God, they triumph'd over their Enemies; When they renounc'd His Government they were carried Captive into distant Lands and became Servants, to the most arbitrary and cruel Masters.—But on this I need not enlarge. The Conduct of Providence to the People of the *Jews*, we are acquainted with from our Infancy. From what has been said, we may certainly conclude, that Impiety and Vice, are the Destruction of every People. But on the contrary, if we *Fear God and keep His Commandments, it will be well with us and our Children forever.*

IT REMAINS, to apply this Discourse, to the Design of the present Solemnity, and address my self, to the Honorable *His Majesty's Council*; and the Honorable *House of Representatives.*

O FATHERS! I am perswaded, I am invited into this Desk, not to explain the Institutions of human Policy, but enforce the important Duties of Truth and Righteousness. You will allow me to plead the Cause of my native Country, upon this public Occasion, and warmly recommend to you a disinterested Zeal for its Safety and Happiness, in the present dangerous Situation.

If an affectionate Concern for the Prosperity of our Country, is always a Duty; never was there a louder Call for the Exercise of this Vertue, than in the present Day—When the Flames of War, are spreading among the Nations of EUROPE, and the Enemies of the Protestant Faith, are form'd into a strong Confederacy against it—When the Thunder of the Battle, is heard even in these remote Regions; and our *British AMERICA*, is threatned with immediate Destruction—When we are surrounded, with numberless active, vigilant Adversaries; animated not only by Ambition, but irritated by Envy and Revenge; who seek not only to conquer, but utterly to destroy.

If they should succeed—How melancholy a Change must we Experience?—What
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Ruin must ensue?— We are now thro' the Indulgence of Heaven, under the Government of a *Prince*, descended from a Race of illustrious Ancestors, in all Ages at War with the proud Oppressors of Mankind, and strenuous Defenders of civil and religious Liberty. A *Prince* who ascended the Throne of GREAT-BRITAIN, amidst the universal Acclamations of a brave and loyal People; and governs them not with arbitrary Violence, but according to the establish'd Laws of the Common-Wealth.— A *Prince*, who softens the Authority of a Monarch, with the Tenderness of a Parent; and pursues His own Glory, only in Subordination to the Safety and Happiness of His Subjects.

BUT if the House of *Bourbon*, should prosper in their ambitious Designs; we should be under the Command of an insulting Tyrant, whose Ancestors from the Beginning, have been the public Disturbers of the Peace of EUROPE, the common Invaders of the Liberties of Mankind. A *Prince* who aspires at universal Empire, by violating the Faith of Treaties, and practises every Method of Fraud and Injustice, to extend his Dominions: Whose absolute Will, determines the Fate of his Subjects; and con-

demns them daily to Tortures and Death, for obeying the Dictates of their Consciences.

THIS is that tyrannical Power, that now surrounds the Continent of NORTH-AMERICA with his mercenary Troops, and employs barbarous Salvages, to execute those inhuman Cruelties, which he is ashamed publicly to authorize—Already one of our Armies has been defeated—One of our Forts taken—Many of our Brethren carried into Captivity, and our Southern Provinces delug'd with Blood.—Should he go further—the Consequences are too melancholly to be express'd.

DOUBTLESS, *Honoured Fathers*, it is your united Enquiry in this critical Day—What can be done for our Defence?—How shall we escape the Power and Policy of our Enemies?—Not I, but the supreme Monarch of the Universe, gives you an Answer in the Words of my Text—*Fear God, &c.*—His Power is Almighty; His Promise unfailing; neither Earth nor Hell, can resist the Executions of His Will. *He is not a Man that He should lie*, nor like the variable *Sons of Men*, *that He should repent*. Has He said, and shall He not verify it? *The Fruit of Righteousness is Peace, the Effect of Righteousness, Quietness and Assurance forever.*

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IT is certainly our Duty to *blow the Trumpet*, assemble the *Men of War*, and employ every prudent Method, to resist the Violence of our Invaders. His MAJESTY in His paternal Goodness, has appointed a military Force, sufficient (we trust) to defeat the Designs of the *French* ; and establish the *British* Empire in *America*. He has plac'd at the Head of His Troops, a *Nobleman* † of consummate Prudence, experienc'd Valor ; who equally shines in the Cabinet and the Field ; and we trust is commissioned by the Highest Authority, to scourge the Perfidy of our Enemies, and defend the Church of CHRIST, in this Wilderness. But melancholy Experience has taught us, it is in vain to trust in the Number and Greatness of our Forces. God must preside in our Councils of War, inspire our Commanders with Conduct and Valor, give Bravery to our common Soldiers, and crown our Expeditions with Success. The *Ark* of God must march at the Head of our Troops, if we desire the *Fortresses* of our Enemies should fall before us.— In vain do we equip Fleets, if commanded by Men who bid defiance to Heaven.— In vain, do we form Armies, if we wage War with the LORD OF HOSTS. — In vain do we establish the

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† The Right Honourable, the Earl of LOUDOUN.

wisest Systems of human Policy, if the Laws of Religion are profanely violated. The only Way to Safety, is to secure the Favor of that BEING, with whom alone is *Power and Victory*.—

IT is the highest Presumption to hope for Prosperity, whilst we persist in those Sins, which are the Cause of our Miseries— Can we expect God will reward with Victory, our Abuse of His Mercies — Will He bless us with Peace, while we wage War against His Crown and Dignity — Will He deliver us from the Fear of our Enemies, that we may securely violate the Laws of His Government? — This is contrary to the Declarations of His Word, the Conduct of His Providence. — Love to your native Country, which the Enemy has invaded; Zeal for the Church of CHRIST, which our Fathers planted at such vast Expence in this Wilderness; a Regard to your Wives and Families which are in Danger of falling a Prey to Papal Tyranny; will engage You, whom God has plac'd at the Head of the Common-Wealth in this dark Day, to exert your most vigorous Endeavors, to obtain the Favor of God, and secure the Prosperity of this People.—

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THEIR Welfare, in a great Measure, depends upon your Conduct. You are the appointed Instruments, in the Hands of Providence, to advance their Happiness or increase and perpetuate their Misery. If you are Examples of distinguish'd Piety, unblemish'd Justice, disinterested Patriotism ; the Influence will extend far and wide, and transfuse the same noble Spirit, among all Orders and Degrees of Men. But when Vice is advanc'd to the Seat of Government, and Men of corrupt Principles and Practices, are plac'd in Posts of Power, the Contagion is soon disseminated, thro' all Parts of the Community, and " destroys as a *Pestilence, that walketh not in Darkness, but wasteth at Noon Day.* " Every civil and religious Motive, call upon you, our Political Fathers, to exert your Authority, to vindicate the Honour of the Gospel, to support *the Faith once delivered to the Saints*, to maintain the Worship of God in its Purity and Power, to reform the Manners of this degenerate People.— If you would not have this good Land destroy'd by Fire and Sword ; these Houses of God, become the Nurseries of Superstition ; and your innocent Posterity devoted to Destruction ;— Now is the Time to arise, and teach this People by your Influence and Example, to Fear God,
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and keep His Commandments, *that it may be well with them and their Children forever.*

ANIMATED by this divine Principle, we trust, You will proceed this Day, to the Choice of *His Majesty's Council*, and give your Votes, for Men who have an awful Regard for the Laws of God, and will make the divine Government the Model of their Administration—You will choose Men of Wisdom to *discern the Times*; more zealous to advance the public Welfare, than their private Advantage.—Men who will hazard their Credit and Estates, rather than unite in any Schemes of Oppression and Injustice.—Men who will venture to displease the highest Authority upon Earth, rather than give a Vote, for a Person unqualified for the Office to which he is nominated.—Men that will not sell their Country for a Bribe, but exert all their Power to promote its Happiness. — Men that will generously neglect their personal Affairs, when the Public requires all their Attention.—Men that will recommend Religion, not only by wholesome Laws, but by their instructive Example.

MAGISTRATES of this Character, answer the benevolent Design for which human Government is establish'd: They are the invaluable

luable Gifts of God, and merit the highest Applauses of Men. They procure, not barely temporal Blessings for Mankind ; but are happy Instruments of promoting their eternal Felicity. The good Order of the State, advances the Prosperity of the Church. Their Vertue, not only embalms their Memory upon Earth, but will be approv'd at the supreme Tribunal of Heaven.

YET a little while, *O Honoured Fathers*, You must descend from your elevated Stations ; Your distinguish'd Heads must be laid in the Dust. Those Voices which now decide the Fate of your Country, must be silent in the Grave. Your immortal Spirits must ascend TO GOD THE JUDGE OF ALL, and give an Account, of the important Trust now committed to your Management. Of this, You have had solemn Warning, by the Death of our late Honorable Commander in Chief * ; *who having served his Generation by the Will of God, is fallen asleep.*

FROM the World of Spirits, into which He is now entered, He calls upon You, to maintain the Cause of God and your Country, with unwearied Diligence, and intrepid Fortitude — Yea, all your illustrious Ancestors, who

* SPENCER PHIPS, Esq; Lieutenant-Governor of this Province.

who once fill'd the Places you now possess, look down from their shining Seats, to observe your Conduct, in this critical Day. They are, doubtless, ardently desirous, that the civil and sacred Privileges of this People, may by your Means, be safely transmitted to the latest Posterity. If possess'd of their patriotic Spirit, you imitate their amiable Virtues, it will afford you, a divine Comfort, when all the splendid Distinctions of this Life, shall vanish as a Dream — A Consciousness of your Fidelity to God and your Country, will fill you with inward Joy, when you bid an eternal Adieu, to every Thing below — The Testimony of an unapproaching Heart will illuminate the Chambers of Death, dissipate the Horrors of the Grave, and brighten your Passage to the Regions of immortal Day. — When these *Heavens, shall vanish as a Scroll*, this Earth shall expire in Flames, the sincere Christian, the uncorrupted Patriot, shall appear with distinguish'd Lustre upon the Stage of Eternity, and hear that transporting Sentence pronounc'd in his Favor; *Well done thou good and faithful Servant; Enter thou into the Joy of THY LORD*.

To whom, &c.

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